ZIONS HERALD

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"Please . . ."

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FROM COVER TO COVER

THE MARTYRDOM OF MARTIN NIEMOELLER discussed by Stewart Herman, secretary of the Department of Reconstruction and Interchurch Aid of the World Council of Churches.

The Rev. R. B. Eleazer, staff member of the Board of Education of The Methodist Church, condemns the practice of INDICTING A WHOLE PEOPLE.

LIFE'S ULTIMATE QUESTION: WHAT DO YOU WANT? discussed by the Rev. Harold W. Ruopp, formerly a faculty member at Boston University School of Theology and minister of the Central Church of Chicago.

The Rev. W. G. Slade, president of The Methodist Church of New Zealand, writes about LIFE, SOCIETY AND MORALS IN NEW ZEALAND.

READERS WRITE

Helpful Exchange

It is almost twelve months since I wrote asking if you could put me in touch through your paper with a minister who was willing to exchange religious and secular magazines and periodicals.

This you kindly did, with the result that I am now sending and receiving two parcels each month, and what is more letters pass between us almost as frequently.

I feel therefore that I must write to thank you for your kindness, for this exchange has not only given me great pleasure, but a better understanding of the American people and the American Methodist Church. Especially have I been impressed by the efforts made to send relief to Europe.

I enjoy your paper. It seems to grow on one. Unfortunately I do not get every number. I have just received issue dated Nov. 5th, and think the "digests" of addresses on preaching fine. I like your editorials too. Having worked for five years in the slums of Liverpool where Catholics are in the majority I can appreciate some of the points raised in your columns.

(Rev.) W. J. Ronald Tucker,
Luton, Beds, England.

Threat to Religious Liberty

Within recent months there has appeared a great deal of writing in the religious press, dealing with various aspects of the defense of Religious Liberty. Some months ago attention was concentrated on the unfortunate situation of dissenting groups in countries where Roman Catholicism is legally dominant: the treatment of Protestants in Latin America and Spain raises a question concerning the good faith of Roman Catholic champions of "religious liberty" in this country. More recently, there have been several cases of importance in this country—in which the triumph of Roman Catholic interests has produced abridgments of the traditional separation of church and state in the matter of public education. In most cases here and abroad the argument has centered about the use of governmental agencies or public services by religious interests.

There is another and equally traditional side to religious liberty: the prohibition against governmental interference in matters of church policy. This principle has recently been seriously jeopardized by a civil case in a court in Wooster, Ohio, in which the elders of the Helmuth District Amish Church were fined for exercising an ancient practice of church discipline. The facts, which attracted the attention of the amused secular press but have to date received all too little attention in the religious news, seem to be these: an Amish farmer, Andrew J. Yoder, broke discipline and transferred to a liberal congregation in order to buy an automobile. The Amish elders brought action against him within the congregation, operating as they have for centuries on the terms of the Dortrecht Confession (1632):

> "If any member is so far fallen as to be separated from God consequently rebuked by and expelled from the church he must also, according to the doctrine of Christ and His apostles, be shunned and avoided by all members of the church so that we may not become defiled by intercourse with him and partakers of his sins, but that he be made ashamed, affected in his mind, convinced in his conscience and thereby induced to mend his ways."

Mr. Yoder brought a suit in civil court for $40,000 damages, saying that he "was made to feel like a dog" by his neighbors. The court awarded $5,000.

The use of the Ban is based on Matthew 18, and has an ancient and active status in sectarian Protestantism. Those free religious associations which broke away from Lu and Zwingli and Calvin at the time of Reformation took their stand that the M trate has no proper function in matter church polity, and introduced church go ment and discipline by the congrega Most groups descended more or less fro Anabaptists have simply "set back" th ring member from communion; a few cluding the Amish, have practiced avoi as well ("miting"). In either case, our of sympathy for technological primit should not close our eyes to the fac a matter of internal church discipline w volved and that this was never proper fore the governmental authority.

As Paul Erb, Editor of the Men Church organ—*The Gospel Herald,* ha properly remarked, the principle of tion of church and state "should ma court recognize that it has no juris over internal church affairs. No one civil right to do business with a perso does not want to do business with The prohibition against governmenta dling in internal church affairs is eve established in our understanding of R Liberty than that a religious body "meddle in politics."

Dr. Clarence Bouma, in a recent in *The Calvin Forum,* very succinct marized the free church view when "A church without church discipli church." In the opinion of the pres er the primary weakness of the chu America is their lack of theological cal integrity, which can only be gu by an active church discipline. The of the court at Wooster, Ohio, not stitutes a serious abridgment of liberty but if allowed to stand standing threat to those congregatio maintain their integrity by church

Some churches, including the Reformed, drop all matters of ch cipline if a member requests to name removed from the rolls. The of the Wooster trial is not clear at However, the unfortunate aspect o ter is that the Amish will not ap case to a higher court—which doubtedly re-affirm the traditional position and deny that the case properly settled in the courts. An sideline is that even more liberal congregations forbid going to t one's own case, and Mr. Yoder broken his new rules of associa he took the matter to court. In seems imperative that persons co religious liberty and organization to its preservation should interest in the matter and plan an app the time for such action.

Franklin H
University o

ıpreme Court Questions

'he following material has been sent to 'ions Herald by a reputable observer at he current Supreme Court trial of the ıcCollum case (released time from pub-ic education for sectarian religious in-truction.) We quote sections from the report.

'The argument in the Champaign released ıe case (People ex rel McCollum v Board Education) before the United States Su-ıme Court, took place on Dec. 8th. All justices were present, with the exception Murphy, who was ill.

'The justices evinced great interest in the ture of the teachings in the released time sses. Reed asked who determined what igious teachers should teach. Vinson asked ıether the curriculum of the released time sses was in the record. Frankfurter com-ented that it might be presumed that the otestant teachers taught the Protestant re-ion, the Catholic teachers taught the Cath-c religion and the Jewish teachers taught e Jewish religion. He stated that this was fundamental factor, not adequately brought ıt in the argument.

"The collaboration of the Champaign ıncil for Religious Education and the pub-school authorities was also the subject of uch questioning. Reed inquired several mes whether there was any documentary idence in the record of precise regulations sued by the Board of Education respecting ıe conducting of the released time classes. Ie wanted to know how consent had been ven to the council to conduct the classes, hether orally or by written resolution. Vin-ın, too, wanted to know whether any writ-n request was presented by the council to ıe school board on the basis of which per-ıission was granted. Frankfurter asked hether there was any specific statute which ıthorized the practice or whether the school oard acted under the home rule provisions f the general educational law. He asked 'ether there was anything in the record ıowing that the school authorities in any ay participated or collaborated in the re-gious teachings or in any way passed on the ligious teachers. He inquired whether the ucial point of the case was not that the leased time plan could not operate without ıe cooperation of the public school system. Ie inquired whether or not behind the hole set-up lay the presupposition that re-gious instruction is desirable and that the ıncil is the instrumentality of the public hool system to bring this about. Does this ot, he asked, constitute a joint relationship etween the public school and the council r the benefit of the council?

"The comments of the justices, particularly utledge and Black, seemed to indicate that ıe Champaign system could not stand in

(Continued on page 22)

The Martyrdom of Martin Niemoeller

STEWART HERMAN

Are they Martyrs?

Few people, if you inquire closely, possess a clear impression of the man Niemoeller, although millions of Germans, Americans, Swiss, British, Belgians, Dutch and even some Norwegians have seen him and heard him speak since the end of the war. At 55 years of age he has become a legendary figure, not because the facts of his life are unobtainable, but because his name is hopelessly entangled in everybody's feelings about Germany. The Dahlem parson is a part of the "German problem" and, whether he likes it or not, has become the hero of the legend of Good Germany, just as Adolf Hitler was the villain of the legend of a Bad Germany. For those who prefer to discard the Good Germany legend, Niemoeller is simply one of the lesser villains of the Nazi drama.

Where is the truth? Is Niemoeller a genuine martyr or is he a "myth?" Is he really a victim of Nazi persecution or nothing more than a fascist-at-heart who merits no particular sympathy for spending eight years in concentration camps? Is it true that he is anti-Semitic? Is it true that he offered his service to Hitler when the war broke out? If not, is he a convinced democrat a la American or is he just another German nationalist, a patriotic Prussian who cannot forget that he commanded a U-boat when Hitler was only a corporal?

As a matter of fact, what kind of Christian is he? There were rumors that he became a Roman Catholic. Is he actually Lutheran or Reformed, or is he trying to start a new united denomination on the basis of the *Bekennende Kirche* (Confessing Church)? Is he really preaching repentance, or is that just for outside consumption?

Most of these questions can be answered very briefly by those who have even a passing acquaintance with Martin Niemoeller.

I have watched Niemoeller closely since I became pastor of the American Church in Berlin early in 1936, and I have been in close contact with him since his release. I have seen many skeptical people meet Niemoeller for the first time, but I have never known one of them to leave him with the feeling that the man was a sham. It cannot be denied that he has made mistakes and that these mistakes help to explain the "bad press" he has had, but it is also true he is today being more effectively — if not so painfully — persecuted than he was under the Nazis. Indeed, there seems to be a deliberate campaign of psychological warfare directed against any revival of the whole German church.

Niemoeller admits many things, including the fact that his misguided vote helped to bring Hitler to power. Addressing the university students at Gottingen in January 1946, he described how he got up and walked out of church service in 1918 because the preacher said that Germany had been guilty and deserved the defeat which had been sustained. He admits that he placed his hope in the rise of a German "hero" who would smash the Treaty of Versailles. But he went on to say that a German now need only to stand in front of the incinerator at Dachau, with its inscription to the 238,756 people who perished

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there, in order to comprehend the extent of the nation's guilt today. This changed man knows that most Germans will close their eyes to these ugly facts if they can and he is determined that they shall not do so.

Niemoeller, back in 1938, was one of the first to have his eyes opened and he spent eight years as Hitler's personal prisoner because he opposed the whole Nazi program, not just a part of it. This point has escaped Mrs. Roosevelt and others who have not troubled to consider what was meant when the pastor said that he did not resist Nazism on political grounds, but on religious grounds. That is to say, he rebelled as a Christian and not merely as a German citizen. He had come a long way in the fifteen years since that church service at Bethel when his German "honor" had been offended by a Christian preacher!

He is, however, a patriotic German. He is a nationalist in the same sense that thousands of American pastors, who claim to be internationally-minded, are nationalistic. But he is also one of the few genuine democrats I've met in Germany. He is convinced that Germany's salvation must rise up from the people, not be legislated down from the government. He applies this principle rigidly to the reorganization of the church, saying that the new church must be built on the elected representatives of the local congregation, not on bishops or superintendents appointed at the top. When he was recently selected head of the Church of Hessen, he refused to take the title of bishop. He is one of the most ardent advocates of strong lay leadership in the church because he knows that clergymen alone are feeble. And he is the most persistent preacher of popular repentance, although it is a very unpopular message just now. "We have discovered," he said in Geneva, "that sin and guilt are not merely words and empty symbols . . . but terrible matters of fact and reality."

That does not mean that the Christian pastor has become a democratic politician or is lecturing on the superior values of Anglo-American government. He still takes his political stand for "religious reasons" just as he did in Hitler's time. He judges political and economic practices not by their effect on the church as an institution but by their conformity with moral law (the Ten Commandments) and the Christian Gospel. Incidentally, he has said that a state which is based only on the Ten Commandments is out of date today! This standard is so severe that it constantly gets Niemoeller into trouble with his fellow-Christians, to say nothing of his difficulties with the secular press which frequently misunderstands what he is trying to say.

It is nonsense to maintain that Niemoeller and his friends have entered into a political alliance with the Social Democrats of Germany to combat the influence of the Roman Catholic Church. That is the latest charge against him. The facts are these: the newly-reorganized Protestant Church of Germany has been working closely with Christian laymen in all walks of life with a view to insuring, if possible, the Christian character of a "new Germany." In several provinces special institutions have been set up for this purpose, and at Bad Boll, for example, an academy has been established to which a new group comes each fortnight. There are "retreats" for lawyers, physicians, re-writers, farmers, labor union leaders, students, and governmental officials. They are led to consider what they in their particular vocation can contribute to a Christian renewal which will not merely confine itself to increased church attendance but a seven day week of Christian life and work.

In line with this new program, which has proved to be an enormous success in the ideological vacuum of Germany, church leaders have found that their counsels are welcome and they have been meeting with leading personalities of the post-war period. It is indeed interesting that the Social Democrats who used to be very anti-clerical now see the importance of religion. But there is not the slightest thought of pairing off with Protestantism against Catholicism, which is likewise enlisting laymen in the cause of Christian renewal. Both

Church-Labor Conference

New Haven, Conn. (RNS) The 15th
niversary conference of the National Reli
and Labor Foundation will be held in
burgh on January 12-14, 1948, it was
nounced here by foundation headquarte

A group of leading churchmen and
union leaders joined in a call for the
ference, which is expected to organiz
campaign to secure effective price co
defend civil liberties, repeal anti-labor
lation, and re-examine the moral and
nomic implications of "free enterprise."

The conference call said the present
"sees the United States weighed in the
ance, and there is danger that we wi
found wanting.

"We fall back on power politics and
nacity to shape the social and political f
of other lands, while at the same tim
evade a constructive program to correc
own internal weaknesses," the call a
"We need to reaffirm our Judeo-Chr
heritage out of which have grown bot
cultural and religious liberties and the
ture of economic and political progress

Among churchmen signing the call
the Rev. Emory S. Bucke, editor of
Herald, Boston; the Rev. Allan K
Chalmers of Broadway Tabernacle,
York; the Rev. Donald B. Cloward,
tive secretary of the Council on Ch
Social Progress, Northern Baptist C
tion, New York; Dr. Edwin McNeill
president of the Colgate-Rochester D
School, Rochester, N. Y.; Rabbi Will
Rosenblum, president of the Syn
Council of America, New York; an
Stephen S. Wise, of the Free Syn
New York.

Dangers in Released Time

New York (RNS) Released public
time for religious education has not
any appreciable extent the problem o
ing religious illiteracy among A
youth, Leo Pfeffer, assistant director
Commission on Law and Social
American Jewish Congress, declare
pamphlet on "Religion and the
Schools," issued here by the agenc

Pfeffer's pamphlet, based upon a
the released time plan over a 35-year
concludes that "the dangers and d
tages of the released time program
ligious education outweigh by far t
fits which may be derived from it."

Among the "dangers" Pfeffer lists
lowing:

"1. Released time represents a thre
American principle of the separ
church and state, particularly, but no
to programs involving using of pub
classrooms for the released time c
bringing religious differences into t
school, the program is a divisive

and in actual practice frequently promotes inter-religious friction and disharmony.

"2. Public school authorities are often guilty of proselytizing and other forms of unfair pressure upon children and parents to obtain enrolments in the religious classes.

"3. Jewish children occasionally attend Christian classes regularly for fear of disclosing their differences of religious belief.

"4. The extent of religious instruction which can be imparted in the very limited time allotted under the program is negligible. Moreover, there is a grave danger that the program may defeat its own purpose in that parents may assume that released time instruction is an adequate substitute for regular after hours or Sunday school religious instruction."

Getting a Kick out of Life

William L. Stidger

"The Pursuit of Happiness"

As has been the case for many centuries, in a democracy there are always a lot of rabble rousers, gripers and grouches. We have them now, and they had them in the days of Washington, Lincoln, and Benjamin Franklin.

Perhaps we have more of them now than they had to put up with then, because today the world is full of a great and rampant pessimism, as a result of the aftermath of a world-wide war. There is hunger and desperation across our globe; nobody seems to believe strongly in anything; and to large numbers of people, the ancient and beautiful things of our nation are no longer sacred. A certain fringe of the population believes that communism or some other ideology might be better than our own, in spite of the fact that we still have the highest standard of living of any country in the world. Yes, we have our skeptics, our cynics, our rioters. But they were also at work when Benjamin Franklin walked the streets of Boston town.

One day Franklin was making a speech on Boston Common when a heckler, with acid pessimism in his voice, said, "Where is all the happiness that the Constitution is supposed to guarantee for us, Mr. Franklin? I ain't seen much of it, myself, yet!"

Satisfied with the devastating attack, the questioner slumped back into his tattered and torn old suit of clothes, feeling smugly that he had demolished something forever. But he hadn't counted on the deep intelligence, the quick wit, and the well-grounded patriotism of the speaker on the platform. Perhaps he hadn't read the Almanac which Franklin was then editing. At any rate, this is what Ben Franklin gave back to the cynic, and it is a good answer for the disgruntled of our own day, "My friend, all the Constitution actually guarantees is the *pursuit* of happiness. You have to catch up with it yourself!"

churches are aware of their responsibility for Germany's future development away from National Socialism. Was it not we who freely accused the German church of being too "otherworldly?"

German churchmen are of two minds about the "Christian Democratic" parties which have emerged in strength since V-E day. Undoubtedly, many politicians of the old Catholic Zentrum party have gravitated into positions of leadership, thus making the new party in certain districts almost entirely Roman Catholic. But the main problem for most pastors and priests consists of deciding whether the church should back political parties at all, and most clergymen think it is unwise to do so. The job of the church, they believe, is to provide basic Christian guidance for all citizens regardless of party affiliations. Thus, Protestant leaders have been meeting with leaders of various parties and will continue to do so. The Niemoeller who lived for many months with Catholic priests at Dachau has not the remotest notion of inaugurating a political crusade against Rome.

To illustrate the vicious nature of anti-Niemoeller propaganda it is sufficient to point out that the hardy parson is likewise alleged to be toying with the idea of conversion to Catholicism! Nothing could be more ridiculous and one is at loss to understand how this old rumor ever originated, unless the Nazis deliberately launched it in the vain hope of breaking the spirit of the Confessing Church which kept right on fighting after its leader was imprisoned.

Who has now launched the tasty tidbit that Niemoeller is anti-Semitic? "Evidence" was produced at Nurnberg to the effect that Rosenberg interceded for Niemoeller's life on this basis! Does it not seem strange that, while refusing to believe Nazi accusations against prominent people of a dozen countries, we are now asked to believe that one of Nazidom's best liars is at last giving us the secret truth about Niemoeller?

But Niemoeller made another mistake when he told American reporters last year that there is no more anti-Semitism in Germany. There is, in fact, plenty of it lurking in the breasts of many Germans. Perhaps he meant to say that anti-Semitism is no longer Germany's official policy. That is quite possible, when you account for a difference of languages which so often leads—as at Naples—to serious misunderstandings. However, that may be, it is Niemoeller who today goes up and down his country telling his large audiences that their first request for forgiveness must be directed to their Jewish brethren. 'If I meet today a Jew whom I have known in the past," he told a Frankfort audience, "I, as a Christian, cannot do anything else but to say to him: My dear friend, here I am before you. I have sinned and my people have sinned against your people and yourself."

Moreover, it was Niemoeller in 1933 and 1934 who protested against the very first signs of racial discrimination which made Jews "second class citizens." It was the Confessing Church which refused to repudiate Christian Jews, even when certain cautious clergymen were privately suggesting to non-aryan members that perhaps it would be advisable for them to stop coming to the public services! It was not in Dachau that he first saw the light.

Niemoeller made another mistake when he applied for membership in the Association of Nazi Persecutees, which has turned out to be a pressure group of doubtful virtue. One good reason for such an organization is that it provides a kind of check on the concentration camp "alumni" by requiring documented evidence for membership in the society. On the other hand, it inevitably fell prey to some of the same evils which afflict the American Legion, for instance, whereby a badge of honor is issued for public blackmail. I don't know why Niemoeller even applied, but another pastor told me that he himself took a prominent part in the local chapter in his city because there was great danger

(Continued on page 16)

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ZIONS HERALD

Published by the Boston Wesleyan Association

EMORY STEVENS BUCKE
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New Year's Greetings

From The Publishers

New Year's Greetings! The Boston Wesleyan Association extends to its many friends and readers of ZIONS HERALD a happy and satisfying new year.

ZIONS HERALD begins its 126th consecutive year with great confidence and courage.

We appreciate the enthusiastic support and expressions of confidence received during the year from our friends, readers, and subscribers.

We pledge our best efforts to maintain the high ideals of the past and to dedicate 1948 to independent thinking and clarity of expression concerning the great issues of the day.

This year should mean much to Methodism. The great General Conference meets in Boston to define, determine, and designate Methodism's participation in world affairs.

ZIONS HERALD will report this Conference. Send for your subscription now!

ALFRED H. AVERY, PRESIDENT
The Boston Wesleyan Association.

From The Editor

The editor of ZIONS HERALD quite often finds himself in a lonely position, and this was especially true during the fall of 1947 when such a furor was raised over the trip he took to Yugoslavia to investigate t status of organized religion in that nation. But t readers of ZIONS HERALD have been more than gracic in helping this editor overcome that deep sense loneliness! It has been highly gratifying to note th the overwhelming majority of ZIONS HERALD read are fair-minded people who want frank discussion the many "touchy" issues facing modern churchme

The support of the Boston Wesleyan Associatic the ZIONS HERALD Associates, and a host of frien from all over America is sufficient evidence that th old independent journal has a highly important pla in the world of religious thought. We will do our b to make our 126th year a year of honest recording opinion for the facing of whatever is ahead.

EMORY STEVENS BUCKE, Editor
ZIONS HERAI

Gift From Aunt Susie

At Christmas time most people get gifts that th do not need. One man, for example, was given a bea tiful billfold by a favorite aunt, and while he a preciated her thoughtfulness, he did not need the bi fold and decided to give it to a friend who did need Thus far, the story is good.

The man in question made a grave error, howev for in giving his gift to the needy friend he forgot say that Aunt Susie had given it to him! When t friend opened the carefully wrapped gift he found little envelope in the billfold that the man had ov looked! On the outside of the envelope was writt "Merry Christmas from Aunt Susie." On the insi of the envelope was a ten dollar bill! The friend turned the bill to the man,—and the man was emb rassed.

The moral of the story is this: never overlook t full value of deeds of loving kindness! Your gift m lose its value by containing an element which y have not carefully analyzed. Then too, truth is meaningful in the giving of good gifts!

Gentlemen's Agreement

MGM has produced an amazing story about a m who played that he was a Jew. It is a tense story, a after you have seen the screen version, you will lea the theatre more disturbed than entertained.

The plot is compelling, for writer Schuyler Gre changes his name to Phil Green and gets some fi

hand experience for the writing of a story on anti-Semitism. His life as a Jew opens up a tragic saga of what it means to be discriminated against simply because of one's religion.

Whether or not the non-Jewish majority in America will be impressed by the picture remains to be seen. It is extremely tense, and the only relief comes in several artificial love scenes. The most dangerous potential to be found in the effect of the picture, in this editor's opinion, is that non-Jews may develop a sense of great relief that they are not Jews. Or again, the non-Jew may feel so sorry for Jews that he will have a benevolent paternalism in his attitude toward anti-Semitism. The outstanding value of the picture, however, is to be found in its stimulation for serious thought on the complete danger and absurdity of anti-Semitism.

How Democracy Competes

The basic issue to be decided by the American people is whether we shall follow an arms race with Russia, or give non-totalitarian nations a chance to help themselves. If we choose the path of supporting a military program for Greece and Italy, we will start another world war; if we see to it that Italy and Greece are fortified for the building of a sound democratic society, then we will have removed a basic cause for war.

1948 will be a decisive year in Greece and Italy. Fascism is far from dead in those two nations, and if our aid becomes simply a reinforcement of that fascism, then as surely as the sun rises, war will follow.

America will decide which path is to be followed: war or peace. Isolationists have joined hands with communists in this nation for the defeat of the Marshall Plan. The stupidity of some political leaders in this respect is almost frightening. In the elections which will take place this year, the American people will have their chance to say what policy is to be followed, yet the most menacing aspect of those elections is the easy way in which motives of the vote-getters can be hidden. The intelligent churchman will be seeking ways and means of strengthening democracy, and he will not be caught by any brand of communism or fascism.

The role of religion in this struggle is important. The battle of state churches to maintain institutional imperialism has direct bearing on the turn of political events. We cannot ignore the quest for freedom of religion, for if we relax our efforts at this point, then we will find this new struggle taking the form of a so-called "holy war."

Churchmen will insist that no religious sect, which finds itself in the majority, has any moral or legal right to discriminate against or outlaw any minority. Churchmen will insist that the political leaders they elect shall be men of high character who are intelligent enough to know that righteousness is a personal matter, and that social patterns result from the degree of personal righteousness abroad. Our representatives must be made aware of the fact that they represent good people, and not corrupt people; they must know that in a democracy we believe that he who would be the greatest must be the servant.

The most fundamental task for 1948 is the safeguarding and implementation of civil liberties. People all over the world must be given a chance to feed themselves, and develop strong personalities. Our foreign policy cannot be divorced from our domestic policy in this regard. Democracy competes with totalitarianism by production and by helping people help themselves.

Mr. Wallace Calls A Tune

Henry Wallace will not be elected President of The United States, but his spirit will permeate everything that is said and done in this year's political campaign. Mr. Wallace's role constitutes a bothersome spearhead which will annoy pompous political balloons, and he will worry even Senator Taft into making clear his stand on isolationism, reaction, and a host of other questions that people want him to answer. President Truman will be hard put to evade the piercing questions that Mr. Wallace has raised; it will be necessary for him to produce a much more profound policy than his present one if he is to gain support from thinking people.

The "Peace and Prosperity" slogan of Mr. Wallace's third party, and the healthy spirit of a Gideon army which he has introduced, will attract many people who have lost confidence in the wallowing pronouncements of both the Republican and Democratic parties. But what is more important than all of that, is the value of making Americans think of themselves as world people, and not as isolated nationalists. It may well be that both the Republicans and the Democrats will be forced to reform. Nothing is more needed within our democracy than a thorough purging of foreign ideologies like fascism and communism that have found themselves at home with the totalitarian tactics of too many current political leaders.

Life, Society and Morals In New Zealand

W. G. SLADE

New Zealand consists mainly of two large islands, the North Island and the South Island respectively, with Stewart Island to the south of the South Island and the Chatham Islands to the east. These, together with a number of small islands around the coast, aggregate nearly 104,000 square miles of territory, approximately equal to the combined areas of Pennsylvania, Maryland, Delaware and Rhode Island. Its people are mainly of British stock; and, with a strange wistfulness approaching that of an inherited nostalgia, bend their interests towards the distant "Home" from which their forebears came but which they themselves have never seen.

As may be expected of a country which stretches from the latitude of 34 degrees south to that of 48 degrees, a distance of over 1000 miles nearly north and south, the climate covers a wide range from that of the sub-tropical in the extreme north to the cooler weather of the Temperate Zone, but being nowhere wider than 300 miles, it lacks the torrid and frigid extremes of the great continents, being instead pleasant and equable.

The contours of the islands are varied and broken. Mountainous regions, still covered with a great deal of virgin forest or 'brush' and abounding in deer, wild goats and pigs, give place to fertile valleys and far-stretching plains. The lofty Southern Alps, with gleaming snow fields and glaciers, extend down the South Island like an exposed back-bone. There we have the birthplaces of many rivers which course over the Canterbury Plains to the Pacific. While less than one fourth of the country is lower than 650 feet above sea level, a great deal is suitable both for agriculture and for sheep and cattle lands. With an abundance of primary products the nation is able to export large quantities of foodstuffs and has accumulated a substantial credit of sterling funds in the Bank of England. The people are themselves well-fed and fully nourished.

The population may be divided roughly into two main classes, Europeans and Maoris, with a much smaller number of Asiatics and other races. It is estimated that at least 91 per cent are of British stock. The modern New Zealander is the descendant of those pioneers who emigrated of their own accord from England, Scotland and Ireland, and by dint of indefatigable industry and enterprise cleared the lands, built their homes with their own hands, and tilled the fields. There is a national heritage of rugged, undemonstrative self-reliance and independence. The New Zealander can be hard-working and tough in endurance with an instinctive resourcefulness belonging to the man who has had to make his own way in a new part of the world.

Equality extends to the relations between the white man and the Maori. The Maori people belong to the Polynesian branch of the human family; and, going farther back, to the Malayan race itself. Though at one time decreasing rapidly, the reverse is now the case, and of the 101,000 persons of this race about 40 per cent are under twenty years of age. It would not be quite correct to say that there is no race problem, because there is always some sort of problem whenever two races have to live side by side within the same society. It would be more correct, then, to say that in New Zealand the race problem is not so complicated by color prejudice as in some other parts of the world. If one be asked to explain this, the answer would be in the history of the relations right from the original cession of New Zealand to the British Crown, which was effected by the famous Treaty of Waitangi, signed in 1840, by which the mutual rights of the white man and his colored fellow-citizen were defined and protected. Thus the Maori sought the protection of the British Crown, which in its turn guaranteed to him the rights of full ownership of his lands, with the right of

(Continued on page 21)

More Priests Sentenced

Belgrade (RNS) Three priests were tenced to prison terms of from two to years by a people's court in Ljubljana charges of aiding "Ustachi war crimi to escape, engaging in espionage, and r taining contact with Bishop Gregory man, exiled Roman Catholic Bishop Ljubljana. Bishop Rozman, who is no the American zone of Austria, was demned in absentia during 1946 to 15 y imprisonment as a Nazi "collaborator."

The heaviest sentence was imposed Father Stanislaw Lenich, secretary of ing Bishop Ivan Vouk of Ljubljana, hi defendants being given terms of five two years. Recently, eight Slovene p were sent to prison for from five years t months on similar counts.

Pope Charges Insincerity

Rome (RNS) A warning that insinc in public life impedes the work of peace threatens a new war was sounded by Pius XII in his annual Christmas mes The Pope called upon "all honest mer join forces for a "victory of brotherhoo the world.

"The brand on the brow of our gener and the source of its disruption and d ence is the tendency, every day more ob to insincerity," he declared. "This lac honesty is not merely an occasional expe or contrivance to save one embarrassme moments of unexpected difficulty or ur seen obstacles. It amounts practically system."

In his 4,400-word address, main them which was world peace, Pope Pius u scored the lack of honesty among na as a stumbling block to postwar recovery the establishment of a sound social ord

"Insincerity has been raised," the Pope "to the distinction of a strategy in which lie, the misrepresentation of words and and deceit have become a classic offe arm, which some manage with skill an proud of their skill."

He said a titanic struggle is going the world between two opposing spirits that hate unites one faction, while love the other into a vast league for good.

"We are in duty bound," the Pope a "to open the eyes of Catholics all ove world and all others besides who share faith in Christ and the transcendent Go the dangers which the prevalence of hood presents for the church, Christian zation, and for the entire religious and merely human heritage which has sup the peoples of the world with the subs of their spiritual life and their real ness for the past 2,000 years."

"When Herod of old," Pope Pius co ued, "was plotting anxiously to slay the

of Bethlehem, he hid his plan under a pious mask and tried his best to make the honest Magi into unwitting spies. Likewise, today, his modern imitators move heaven and earth to conceal their real purpose from the masses and make them unconscious instruments of their designs.

"But once they have won power and feel the reins securely in their hands, little by little they let fall the veil and pass by successive stages from oppression of the dignity and liberty of man to the abolition of all authentic and religious life."

At this point, the Pope paused to observe that even in the "sacred soil of Rome," attempts have been made to plant the seeds of "atheistic illusions" and warned that should such attempts gain strength, they might cause abandonment of plans for holding a Holy Year in 1950.

Addressing a special word to nations who are "victims of these doctrines," the Pope declared that for them "the church ever cherishes the same constant love. "Nay the more they suffer," he said, "the greater is her love for them."

"Over this Christmas a dark cloud is gathering," the Pope went on. "As the peoples' anxious yearning for peace grows more and more intense, the inability of their leaders to satisfy it by merely human means is just as apparent.

"Do not the honest efforts of some to arrive at an equitable peace and the systematic planning of others to prevent its fulfillment bring perchance to mind the picture of a dangerous game of chance, of which the stakes are fortune or ruin?"

The Pope concluded by warning that those who are timid, or afraid to come out in the open are very close to becoming deserters and traitors to the cause of peace. He said the church is faithful to the maxim of Matthew that "he who is not with Me is against Me," and added that Catholics especially must deny their support to parties and powers that deny God.

Red Cross Sunday

WASHINGTON, D. C. — President Basil O' Connor of the American Red Cross today announced that Feb. 29th has been set aside as Red Cross Sunday, and Feb. 28th, as Red Cross Sabbath.

Observance of the two special days in churches and synagogues throughout the nation precedes the opening of the annual Red Cross Fund appeal which will be conducted from March 1 to 31.

This practice, Mr. O'Connor said, is a tradition among clergymen of all faiths to give spiritual meaning to the Red Cross appeal. In many communities Red Cross uniformed volunteers will attend religious services en masse.

Indicting a Whole People

Burke Didn't Know How, But the Headline Writers Do.

R. B. ELEAZER

"I do not know the method of drawing up an indictment against a whole people," said Statesman Edmund Burke, in a famous plea for conciliation with the American colonies.

There is such a method, however, and many American newspapers are demonstrating it in their handling of crime news involving Negroes. The fact that this is done without thought of injustice, merely as a matter of custom and convenience, makes its results no less serious.

— SIMPLE, BUT EFFECTIVE —

The method is simple—merely that of featuring race in the headlines of practically every story involving Negro crime or misdemeanor. Seeing these headlines daily, month after month, the public inevitably gets the impression that color and crime are closely related, if not synonymous. Thus is the whole race indicted, and in the minds of the superficial, convicted.

As illustrative of this practice I think specifically of one daily which I know very well. This paper certainly is not hostile to Negroes. I would say, on the other hand, that it is essentially friendly, desirous of being fair and hopeful. Yet a review of its headlines throughout the month of May, 1947, reveals the unvarying pattern described above.

— AN UNVARYING PATTERN —

In the thirty-one days of the month this paper ran 133 stories of crimes, misdemeanors and court actions involving white people, and in not one of the 133 did the headlines mention the race of the culprit or suspect. In general this was just as it should be. But note this contrast:

During the same month the paper carried 39 crime stories involving colored people. In 34 of the 39 the headlines featured the word "Negro" or "Negroes," while in three others the racial identity of the subject was clearly indicated, though not expressly stated. Reproduction of the two groups of headlines in parallel columns is tempting, but would run to too great length. A few typical illustrations must suffice.

Here, for example, are headlines of six stories involving the charge of robbery at the hands of white bandits:

May 6, "Pair Bound Over in Robbery Case."
May 7, "Three Youths Held in Robbery Case."
May 13, "Two Draw Terms in Robbery Cases."
May 16, "Young Bandits Rob Store Owner."
May 24, "Samaritan Robbed By Hitchhikers."
May 31, "Men Questioned in Robberies."

Note that to the headline reader the suspects in all these cases were just people—"youth," "men," "bandits."

Not so in the two parallel reports involving Negroes. Here the headlines leave no uncertainty. "Lone Negro Youth Robs Woman," says one; "Negro Held in Robbery," the other.

Similarly on May 25th we find "Two Youths Held in Theft Cases," (they were white), set over against "Praying Negro Confesses Thefts."

Three arrests for reckless driving were reported during the month, (May 6, 25 and 28). Two of the accused were white, the third colored. The headlines ran true to pattern: "Jailed on Driving Count" and "Man Arrested for Drunken

(Continued on page 20)

PERSONS

A greater Boston Methodist Missionary Rally will be held at Tremont Street Methodist Church in Boston on Sunday evening, Jan. 25th at 7:30. Bishop Newell S. Booth, resident in the Elisabethville Area of the Africa Central Conference, will be the speaker.

The Rev. George Harper, editor of *Power*, will be the guest of the First Methodist Church in Melrose, Mass., to participate in a youth week program from Jan. 11th to the 18th. On Jan. 14th a banquet for Methodist young people will be held at which delegations from other churches will be welcome. Reservations should be made by Monday, Jan. 12th.

Dr. Scott Nearing, a leading American sociologist, will give two lecture courses here in Boston, beginning January 12th. The first course, under the general caption of "Whither America?" will be held at 6:30 p. m. for five successive Mondays, beginning on Jan. 12th, at the Community Church Center, 565 Boylston St., Boston. The second course will be held at 8:15 on the same evenings, and it will have the general heading, "Three Worlds." Dr. Nearing, former professor of economics at Wharton School of Finance at the University of Pennsylvania, and former dean of the College of Arts and Sciences at Toledo, is the author of sixteen books, among them being the following: "Black America," "Where is Civilization Going?," "The Twilight of Empire," "The Soviet Union as a World Power," and "The Revolution of Our Time." Registration for Dr. Nearing's courses should be made by person or by mail at the Community Church Center. Tuition is $2.00 for each series of five lectures.

Rebuild Russian Areas

St. Louis, Mo. (RNS) A proposal that the United States government issue a call for 100,000 volunteers to rebuild villages, factories and farms in Russia was made here by *The Messenger*, official weekly organ of the Evangelical and Reformed Church.

The publication called upon Congress to appropriate ten billion dollars (the sum being asked by Russia as reparations from Germany) to finance the project.

The Federal Council of Churches, in collaboration with corresponding bodies of the Roman Catholic and Jewish faiths, were urged by the church paper to petition the American Government to undertake this program.

Declaring that Russia suffered larger devastation and losses than any other nation in the war, *The Messenger* said its proposal might "arrest the accelerating drive toward war and lay the foundation of peace."

W. H. Butterfield of St. Louis, Mo., has been named vice-president of DePauw University in charge of the department of financial promotion and public relations, Dr. Clyde E. Wildman, president of DePauw, and Dr. Roy O. West, president of the board of trustees, said today in a joint announcement. Mr. Butterfield, widely known in the field of public relations and education, has published many books and magazine articles relating to various phases of public relations. He will join the DePauw staff on Feb. 1st.

Some boners are thoughtless. A distinguished Austrian said that his family, in fact the whole town, wanted to be good to the Americans, to whom they owed so much. "But the U. S. troops," he regretted, "make scant effort to find out anything of our ways. My own daughter was invited to dances, but went only once; she was rushed by one soldier who wouldn't let anybody else near her. None of our young fellows ever get asked at all, and have no contact. There is too little fraternization, and too much sisternization." He couldn't get over one thing he had witnessed. When the townspeople were all hungry and a few almost starving, "some of your boys stood out in the square and for half an hour threw fresh doughnuts at each other!" On the other hand, he couldn't say enough for the fine spirit shown by the school conducted summers, at Salzburg, by Harvard University. —(W.P.)

Three well-known Methodists are on the program of the meeting of the Association of American Colleges to be held in Cincinnati, January 12-14. Dr. Ralph W. Sockman of New York will speak at the opening session, Dean Harold A. Bosley of Duke University Divinity School the next afternoon, and Chancellor William P. Tolley of Syracuse University the last morning. The executive secretary of the association is Dr. Guy E. Snavely, a Methodist layman, who has served the church variously,—on the hymnal commission, and as vice president of Lake Junaluska Assembly.

Princeton, N. J. (RNS) Americans are going to try to be more religious and go to church more often in 1948, according to a nation-wide survey conducted by the Gallup Poll. The survey also disclosed that among other New Year's resolutions of Americans was the determination "to improve my character, and live a better life."

A commemorative service for the late Gipsey Smith, who died last August while enroute to America, was held recently (Nov. 25) in Wesley's Chapel, City Road, London. The minister, the Rev. Walter H. Armstrong, conducted the service, the address being given by the principal of Cliff College, the Rev. John A. Broadbent.

In a significant move which may be lowed in other countries, the Dutch Cross has decided not merely to bind up wounds of war sufferers, but to join acti in work for the prevention of new confl A number of conferences have been h with other organizations in the Netherla engaged in peace work, and a program joint action has been adopted tentatively, consideration by various social, econo and cultural movements whose coopera is held necessary.

The members and friends of the New Center (Mass.) Methodist Church surpr their pastor and his wife, the Rev. and I H. Daniel Hawver, at the annual pa Christmas party, by presenting to ther combination radio and record-player. In dition to the machine, Dr. and Mrs. Hav also received a large collection of record and a boquet of chrysanthemums.

The Rev. Charles E. Pedersen, ministe Calvary Methodist Church in Arling Mass., was the principal speaker at the 1 anniversary celebration of the institutio Hiram Lodge, A.F. and A.M. of Arling This lodge is one of the oldest in the U States, having been granted its request f charter in 1797 by Paul Revere, who then Grand Master of Masons in Massa setts. The highlights of the history of H Lodge were given by Mr. Pedersen in address. The anniversary festivities took during the week-end of Dec. 13th and

The Rev. and Mrs. Walter VanKirk o Vernon, N. Y., are the proud grandpa of a son, Kirk Lowndes, born to their da ter, Mrs. David L. VanTassel, on Dece 30th. Mrs. VanTassel was born in Nee Heights, Mass., during her father's year pastorate there in 1923-25. Mr. Va is now secretary of the Department of national Justice and Goodwill of the Fe Council of the Churches of Christ in ica, New York City.

The General Commission on Worl vice and Finance of The Methodist C is making an attempt to collect all C for Christ pledges of Methodist Churc January 31st. Dr. Thomas B. Lugg, tre of the commission has asked conference urers to mail all funds so that they rea office in Chicago by February 3, 1948.

Mrs. Eaton B. Marshall, wife of a member of The New England Conf died at their home in Dedham, Ma Monday, December 29th. The funer vice was held at St. John's Methodist C Dedham, on Wednesday, December 31 pastor, the Rev. Percy M. Hickcox, sisted by the Rev. Mason W. Sharp service.

Ecumaniacs

New York (RNS) Churchmen who seek to unite Protestantism without taking into consideration the differences between various denominations were described here as "ecumaniacs."

The coined word was used by Dr. S. Michelfelder, executive secretary of the Lutheran World Federation, in discussing a proposed amendment to the constitution of the World Council of Churches which will provide for confessional representation in its Assembly and Central Committee.

Dr. Michelfelder said that at the Assembly in Amsterdam next August there will be "ecumaniacs" who will want to make a "puree" out of the World Council, "in which Anglicans, Lutherans, Methodists, Greek Orthodox, Presbyterians, and so forth will all lose their identity."

"Let those who have no convictions than that it is expedient to unite do so," he declared. "That there are too many denominations and unnecessary divisions every one will admit. But this is no time for superficial thinking. Now is the time for all men, clergy and laity, to restudy the Word of God and their own confessions. If this produces loyalty to confessions it is of God and no temporary advantage for expediency's sake dare change such convictions."

Dr. Michelfelder added that Lutheran delegates to Amsterdam "should come as Lutheran delegates representing their churches officially and not some nebulous, non-existent invisible body of geographic sections."

"Let the World Council of Churches be a council of churches," he said. "As churches we can work together and study together without sacrificing our identity or our confessions. This is ecumenical as we understand the word."

Students Protest

Lawrence, Kan. (RNS) Whether or not the United States should provide economic and military aid to the Chinese national government was a major topic of debate at the North American Student Conference on Christian Frontiers here.

Sole purpose of the Conference was to enlist students in missionary service, and conference spokesmen said political beliefs and ideas should not enter into the program. But a large number of the young delegates presented an entirely different picture.

Many of them took issue with the proposals of Congressman Walter N. Judd of Minnesota, who had voiced the opinion that the United States should send aid to the national government of Chiang Kai-Shek. Judd, a former medical missionary, was chairman of the Conference.

The Minnesota Congressman made his first address at opening sessions. The following evening, in a "fireside chat" led by Judd, some 300 students entered into a discussion of his point of view.

At this "chat" Judd said there could be no world order until the growing strength of Chinese Communism had been checked. He proposed that a statement of moral support be dispatched to the national government of China along the lines of President Truman's recent gesture of friendship toward Greece; that funds to help stabilize China's shaky financial structure be appropriated as soon as possible; and that surplus weapons, military equipment and training aids be immediately placed at the disposal of the country.

These remarks brought a fire of questions from the students: "What about the United Nations?" "Shall we take up our guns and start marching?" and other questions of the same type.

The legislator replied that as presently operated the United Nations is organized on the assumption that Russia will cooperate and is therefore unworkable. He said that if the Soviet Union persists in its attitude there will be necessity for the other nations "to go it alone." Judd revealed that he would soon introduce into Congress a "workable" plan to go it alone.

More controversy arose out of the "fireside chat" when the student delegates proposed that General Feng Yu Hsiang, enemy of Chiang, be invited to the Conference. Hsiang was in Kansas City, Mo., as guest speaker at the annual meeting of the Methodist Federation for Social Action. It was understood, however, that Conference leaders did not expect to invite Hsiang.

Among the delegates who spoke in favor of Judd's viewpoint was David Yu, a student at the Kansas City Central Seminary. He said, "The Chinese government is trying to be liberal, and I don't know what would happen to China if the Communists should take over."

The debate started by the "fireside chat" continued throughout the following day. Then a plan of action was taken by Conference leaders to direct all sessions throughout the remainder of the Conference, both formal and informal, along lines relevant to the Conference's purpose.

Seminary Acquires Estate

Boston (RNS) The vast 100-acre North Shore estate of Frederick Henry Prince, financier, has been acquired by the Gordon College of Theology and Missions for "$1.00 and other considerations," according to an announcement here by the Rev. T. Leonard Lewis, president of the college.

Princemere Park consists of 215 parcels of land in the five communities of Wenham, Hamilton, Manchester, Essex and Beverly. It has been obtained from more than 300 different people over the past 50 years by the Princes. Four ponds are on the estate and a lake.

Federation Action

Kansas City, Dec. 29—A strong denial that the Methodist Federation for Social Action was in any way in support of communism was made today by the group in a resolution adopted at the last session of a three-day meeting here.

The resolution emphasized that the group was Christian, "none the less religious because it emphasizes social action."

"The Methodist Federation for Social Action proposes the Christianization of society, nothing more nor less," the resolution stated. "It fronts neither for communism nor capitalism. Its 'ism' is Christianity."

Another resolution, introduced by Dr. Clyde R. Miller of New York and adopted by the federation, hit at Catholic matters in this country. The resolution said:

"We request the Department of Justice to conduct an investigation to determine whether or not agents of a foreign power, namely the Vatican State, are violating the Foreign Agents Registration Act.

"We ask the withdrawal of the President's personal representative to the Vatican now holding the rank of Ambassador."

The envoy is Myron C. Taylor.

In introducing the resolution, Dr. Miller, on leave from Teachers College of Columbia University, said a number of Protestant editors of church papers originally had made the request Nov. 29th, 1946 and again last March.

He went on to say that President Roosevelt had started the practice of sending a representative "to get the Catholic vote in this country."

Dr. Miller called attention to what he termed "Catholic-controlled political machines in some of America's larger cities."

"We call upon all Americans to decline the call to the "holy war" being preached by the Vatican," the resolution went on. "We call attention to the fact freedom of religion has been eliminated in Spain and many other fascist or Catholic countries, while there is freedom of religion in Russia."

The meeting, led by Bishop Lewis O. Hartman of Boston, retiring president of the federation, also adopted resolutions concerning America's dealings with other countries.

The group called on this Government to press for joint action by the United States and Russia for the evacuation of Korea and for a free election in that country.

State Department recognition in support of the popular-front rebellion in Indonesia against the Netherlands Government also was urged in a resolution.

"We urge an embargo on missions or other military aid to China," another resolution stated. Withdrawal of American military advisory groups from China also was asked.

UNION THEOLOGICAL SEMINARY
New York

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Jan. 18.

MAN'S RELATION TO GOD. PSALM 23. ROMANS 6:13-18.

The Lord is My Shepherd

When the psalmist, who wrote the Twenty Third Psalm, began with the well known words, "The Lord is my shepherd" he voiced a truth deeper and more significant than many who read this psalm realize. The main thought expressed in the Twenty Third Psalm is that God is the shepherd of every person first by the very nature of life itself and second by the choice of the person who is willing to accept the shepherd's leadership. If the first man had known sheep well enough to have realized their helplessness without a shepherd he could have said, "The Lord is my shepherd." But he would have merely stated a fact and not thereby made a choice leading to his salvation.

The scene of this psalm was laid in a sheep country where shepherds watched over flocks of sheep. Using the language of every day the psalmist made clear the relation of God to man. It was, in a word, the relation of a shepherd to sheep.

The figure of the shepherd and the sheep continues in the second part of the lesson chosen from Paul's epistle to the Romans. Paul set forth the relation of man to God as that of a willing servant to a master. God was a shepherd to the psalmist and master to Paul.

The main fact for us to get from these two messages, one from a shepherd psalmist and the other from a tent-maker who was one of Christ's chief servants, is that man needs God as sheep need a shepherd and as a helpless man needs a master to guide and direct his labors.

Sheep — One and Many

Sheep is a word which may be used in reference to one or many. The psalmist may have had in mind one sheep or many when he said "The Lord is *my* shepherd."

We have already stated that both sheep and servants have need of leadership. And from that and life itself we infer that everyone has to have God as shepherd or as master. It may be that the figures break down if made to carry man's total relationship to God as the creator and sustainer of life. For this after all is man's real situation in this world. He has no chance to live in God's world without God.

And now comes the real meaning of this lesson to us. The sheep has to accept the leadership of the shepherd before he can be saved as a single sheep or as a member of a flock of sheep. Paul went a step further and made acceptance of Jesus Christ as the Son of God a condition of our personal and group salvation. "Being made free from sin, ye become servants of righteousness" is the way Paul put the changed relation of converts to whom he was writing his epistle as a disciple of Jesus Christ.

The two great men of God, one a psalmist and the other a great missionary to the ends of his world, were speaking to us. They were trying to persuade us to accept God as our shepherd and master.

The appeal was made both to us as individuals and as members of a group, large or small. As a person I am given a choice, as a sheep is given a choice by the shepherd. I may accept the restraining efforts of the shepherd or the leader and stay in the flock he is leading toward green-pastures, still waters and safety from life's dangers! Or I may follow my own selfish ways and get hung up in the briars or destroyed by some enemy of my soul.

In any case we must realize that we cannot be saved unless we accept God.

Casting Bread

William L. Stidger

A friend of mine, Dr. Earl Marlatt, sitting in a crowd at Northfield where got to talking about tithing, sharing, the eternal fact that when you cast bread upon the waters of life it will co back, as one young girl said, "with bu and jelly on it."

The last person to speak was a dark- ebony-skinned, beautiful girl with black curling around a regal forehead. She her story with such naive directness primitive vigor that believers and skep alike were silenced by its fantastic, alm "Believe it or not" drama.

When this beautiful girl, a foreigner, rived in America she had traveled from Francisco, the port of entry, to Cincin where she was allowed a stop-over on way to Northfield. Because of a forge train-caller, she missed her regular train had to take a later one.

Shortly after boarding that train, the ductor suddenly loomed over her, and handed him her ticket. He looked a and growled: "You can't ride this train that ticket. It's an excursion fare und time-limit. The last train it was good on Cincinnati five hours ago!"

She told him why she had missed train; that it was the train-caller's fau

"I'm sorry," the pretty girl said, "b haven't any more money so you'll hav put me off at the next station." She r her hand for her ticket but instead of ga it to her, he stood transfixed with his literally riveted on her forearm where was a purplish-pink scar.

"Wait a minute," he said: "Perha won't put you off. That mark on your You're the Princess Molita of South Af

"That's right," she said, "but how you possibly know that?"

He explained graciously, almost pater "You see, I haven't always been a conc on this road. For years I was a sailor i English Navy. Once our ship put in f pairs at a small port in South Africa captain gave us shore-leave, but we go in the jungle and couldn't even find th again, much less the harbor. Sudde young native boy appeared. He kne once, what the trouble was, and sk lead us to the nearest native village your father was king of the tribe. Bo them wore, proudly, I noticed, the same brand which you have on your arm had it too, even then—a tiny, roly-poly playing about your father's bead-hung t Am I right, your Highness?"

"Yes," she replied, too amazed for f comment.

"Well," he continued, more infor "your brother got me back to port w

thought I'd missed my boat. The least I can do to repay him is to see you through after you've missed your train. I have always said that if you cast your bread upon the waters it will return to you in due time. Your brother and father cast the bread of a needed service on the water of my life and I am now having a chance to return it to you."

When that beautiful, dark, African girl had finished her story at that Northfield gathering she said: "I thought it was a very *happy* story, but when I finished telling it, everybody was quiet and some of them were crying. I wonder why?"

Some of us could tell the princess why that crowd wept. They wept because that story was a vindication and proof of a deep, eternal spiritual truth of service, giving, tithing; that when you cast your money, your talents, your love, your service, a good deed, upon the waters it always returns to you (and as the American puts it in the vernacular—"with butter and jelly on it").

Tokyo Seminary Established

Tokyo (RNS) Establishment of a Christian university in Japan became more of a reality with the opening here of a seminary in the temporary headquarters of the YMCA. Leading Christian scholars in Japan have been appointed to the faculty.

Named as full professors are Yoshitako Sakaida of Waseda University (economics); Joji Takami of Tokyo Commercial University (law); the Rev. Hidenobu Kuwada, president of Japan Theological Seminary (theology); Ken Ishihara, president of Women's Christian College (philosophy); Kenjiro Kimura of Tokyo University (physics); Kijin Shimoto of Tokyo University (biology); Morizo Ishidate, M. D. of Tokyo University (chemistry); and Takeshi Saito, formerly of the Tokyo Imperial University and author of the most widely-used English dictionaries and grammars in Japan, (English literature).

Named as associate professors are Bunnosuke Miyamoto of the Japan Theological Seminary (philosophy); Masao Kotani of Tokyo University (physics); Motoharu Kimura of Tokyo University (physics); and Soshin Kaigo of Tokyo University (pedagogy).

In addition to regular courses in biology, chemistry, economics, law, philosophy, physics, and theology, special lectures will be given each week. A course in the Bible will be taught by Dr. C. H. Kriete of the Evangelical and Reformed Church, corrective English by the Rev. Darley Downs of the Congregational Church, Christian ethics by the Rev. Samuel Franklin of the Presbyterian Church in the USA, Christian doctrine by Dr. Paul S. Mayer of the Evangelical Church and English classics by Dr. Takeshi Saito, formerly of the Tokyo Imperial University.

Life's Ultimate Question: What Do You Want?

HAROLD W. RUOPP

It is an obvious and self-evident truth that every human being, who is normally constituted, wants something. It is never a question with any of us of wants or no wants, but rather, *What do you want?* The common denomintor of life, that which binds us all together and makes all flesh kin, is Desire. Whatever else may be said about a human being this much seems to be true; He is an appetite with a skin stretched over it.

In no place is the presence and operation of desire more effectively recognized than in the teaching of Jesus himself. Consider: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." "Do unto others as ye would have others do unto you." "Whosoever would be among you, let him be your servant." "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Buddha likewise recognized the tremendous importance of desire in life, though in a negative way. For Buddha believed that desire was the root of all evil, therefore he conceived of Nirvana as a state where all desire would be cancelled and all striving annihilated. In other words, as Dr. E. Stanley Jones somewhere suggests, Buddha would get rid of the headache by cutting off the head. A sure cure—but at too great a price!

Desire then is the common denominator of life. But of course there is no such thing as desire in the abstract; Desire, spelled with a capital letter. Desire breaks down into many different desires, so that the same person may want a dozen things at one and the same time: health, friendship, position, influence, recognition, a new hat, a new automobile, or a new house, and so on.

One psychologist and educator, after a careful study of life, comes to the conclusion that there are four fundamental desires: the desire for new experience, the desire for security, the desire for recognition, and the desire for an affectionate response.

Beyond all these desires, and deeper than any of them, is the desire for life itself. As Tennyson puts it:

> 'Tis life whereof our nerves are scant,
> More life and fuller is what we want.

And we would like to have that life *now*—as a present possession. We are not particularly moved by the statement: "There will be pie in the sky by and by." The poor fellow who takes his fifth whiskey and soda is not consciously seeking a drunkard's grave; he wants life, he is seeking life. The young woman who sells her body and soul and accepts in return a cheap substitute for the love in her heart is not consciously seeking the ashes of a burnt-out life; she is seeking life, she wants life. The greatest of all human tragedies may be this: Wanting life and missing the way—wanting life, and never really finding it. And in that tragedy we are all more or less involved.

Why should this be so? Simply because we all have certain narrower, more immediate wants which keep pressing their claims upon us and which keep calling for immediate gratification. As H. A. Overstreet so well puts it: "The trouble with many of us is that the more immediate, really less important wants absorb our attention and get our instant reaction; while the less immediate, but really more important wants are scarcely attended to."

Put that into more concrete terms! The hunger of the stomach is a very real hunger, and one that must be satisfied if life is to continue, but in meeting

the demands of that hunger we may become so absorbed that we forget the ultimately more important hunger of the soul. The desire for a new hat or a new dress or a new automobile has a subtle way of crowding out the desire for God. That desire is there, to be sure, but it is buried deep beneath many other desires, so deep sometimes that it takes nothing less than a soul-shaking crisis to get it out. "Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble."

One needs constantly to keep in mind this question: When the crisis comes, where do I look for my satisfactions? Well, certainly it is not to a new automobile, or a new house, or a piece of pumpkin pie.

These desires which we all have, sometimes—seemingly more often than not—get all mixed up; they come into conflict with each other with the result that our souls become distressed, chaotic. A modern novelist says of one of his characters: "He was not so much a human being as a civil war." How many times we have felt like a civil war, with the enemy on top! A man's desire for security may, and often does, run straight across his desire for new experience. A man may have the desire to put through a shady business deal but at the same time he also has the desire to be well thought of, to have a good reputation. Here is a man who wants to be generous with his income, but finds himself saying, "I must think of my own future security and the security of those who are dependent upon me."

It is in the light of this experience of conflicting desires that we can understand St. Paul when he says: "The good that I would, I do not: but the evil which I would not, that I do." And St. Augustine (before he became a saint!) when he says: "O Lord, make me pure, but not yet."

If we had only one desire, life would be relatively simple. It is precisely because we have so many desires at one and the same time that life so often becomes difficult.

> Within this earthly temple, there's a crowd,
> There's one that's very humble, one that's proud,
> There's one that's broken hearted for his sins,
> And one that unrepentant sins and grins.
> There's one whose only thought is pride and pelf,
> And one who always scorns all thought of self.
> From much corroding care I would be free,
> If I could but determine which is me.

Intensely human as we are, set in the midst of a very imperfect world that now and again frustrates our highest and best, one may assume that there will always be more or less of conflict in our household of desire. But when that conflict becomes aggravated and exaggerated, when there is no organizing principle which will help bring harmony out of discord and chaos, then there inevitably comes a loss of health and strength, of peace and power. Sometimes an actual pathology results. Our mental hospitals have in them many people who had no other disease in the beginning than the disease of conflicting desires, which finally poisoned their whole beings.

We may approach this matter from still another angle. Here we are with our desires! There are many of them and sometimes they come into conflict with each other. But not only do they come into conflict, sometimes they are frustrated. When we say as we often do: I am frustrated, it means that one or more of my desires is frustrated. Frustration too is a fact of life, to which all of us had better become accustomed. When that frustration persists because of the persistence of certain desires, then discouragement very often follows. One cannot understand the common experience of discouragement except over against frustrated desires. When that discouragement is elongated, stretching over a

Oslo and the Peace

Herman Will, Jr.

The First World Conference of Christi Youth at Amsterdam in 1939 provided rich international fellowship which was sustaining force in the lives of many throug the war years, but the Second World Co ference in Oslo faced more courageous though often unofficially, the fundament issues which cleave the world today.

In the discussion groups, each of whi contained about thirty representatives fro at least fifteen nations, the delegates fac questions such as the choice between fr enterprise and socialism, the differing ide of the relation of church to state, and t alternatives for Christian individuals as th live and work in the social order. For t first time many of the young people—a especially the Americans—learned that p ple of different nations approach the sa problems in the light of their different tional backgrounds. Many heard for the f time sharp criticism of the policies of th own government. Those Americans who vocated an economy of free enterprise covered the fear which is so prevalent arou the world that American capitalism is grave danger of suffering another colla

Yet some of the unofficial meetings c tributed even more to understanding wh should help in the building of a lasting pe Those German delegates who were permi by the Norwegian government to attend conference used this opportunity to dis frankly with the French, Dutch, and Cze the terrible evils of the Nazi occupati and sought to find a basis for facing future with some degree of forgiveness mutual confidence. These exchanges v not completely successful, but constituted important step toward ultimate reconcilat

As the conference opened, the Dutch ernment was renewing its offensive ag the Indonesians. The delegations from t two countries met repeatedly and hamm out a joint statement in which each g stated its position and both united in expression of hope that the use of ar force might be halted immediately and the way of negotiation might be resu A similar meeting was held by the Fr delegates with those who came from colonial territories now embraced in the French Union, and together they face kind of issues which grew out of Fr military action against the Viet-Nam rep in Indo-China.

The young people from Latin Am gathered to consider the Truman pro to arm the Latin American countri strong stand against such a policy was imously approved because of the impe would give to militarism, the likelihoo it would be used by dictators to crush

ocratic movements and the economic burden such armaments would place on many relatively poor nations.

This is only a sampling of the contributions of Oslo to a genuine understanding among Christian youth from more than seventy nations. The lasting importance of this experience will be found in the lives of young people in every land who with new vision seek to demonstrate that "Jesus Christ is Lord." — Reprinted from *World Peace News Letter*.

The Homemaker's Corner

Mrs. Harry A. Burnham

A Sensible Time Schedule

From a farmer's wife in Ohio I have received a New Year's letter. She doesn't make many resolutions, and she doesn't follow any particular time schedule for her work. She says, "It would take me more time to check up on a schedule than I would save by trying to have one. "But she does have a sort of month-to-month plan. Her plan for January and February I pass on.

In explanation she says that she was the youngest of three girls in her family, and that it wasn't until she was old enough to rebel that she had a dress which was intended just for her "from pattern to finished product." She always wore "hand-me-downs."

Now that she has three daughters of her own she is determined that each one of them, even the youngest, shall have her own clothes, not left-overs.

That is where her time plan comes in. January and February are the months in which she does all of the sewing for the summer. Incidentally, she makes all of the dresses for the girls because she enjoys sewing and because the dresses she makes are prettier and more durable than "boughten" ones.

At the end of February the girl's summer outfits are finished, pressed and laid neatly in their dresser draws, and all household sewing except, of course, mending, is done.

Her way of keeping up with the habit that girls have of growing out of their clothes, since she will not hand them down to younger ones, is to buy a yard more of each material than she will need. This piece of cloth is washed and hung in the sun every time that the dress is washed, so it keeps the same shade and texture as the dress. Then it is simple to add a ruffle or a few tucks to a skirt which may be too short, or to patch a place where a picket from a fence has torn the sleeve of a tom-boy.

Seems a good plan.

long period of time, there comes the mood of futility, the chief question of which is "What's the use?" That is a critical point in the life of anyone when he begins asking, "What's the use?" He has come to the crisis, to the turning point.

For that person there are five possible courses.

He may sink down to the level of spiritual lassitude—to the level of boredom, not caring much whether life keeps or not. In that case life is no longer life, it becomes mere existence.

He may become rebellious. He may curse the day he was born and wish he were dead.

He may frantically look for all sorts of escapes from what he calls "the grim realities of existence." He may take to drinking or drugs, to some form of feverish activity, to endless social functions—anything that will keep him from thinking of himself. But of course life won't let him off; it never does. It keeps haunting him with the words, sometimes in a whisper, sometimes in a shout: "You can't escape me, you can't run away from me."

He may, in the event the strain becomes too great, have a nervous breakdown, become insane, or commit suicide—all of which are extreme forms of escape.

Is that all? For if there are no other courses open, how dismal is the picture! Yes, there is one other course open—the way offered by a vital and profound religion. In every crisis that way stands open.

The secret of this way is to be found in a familiar incident in the life of Jesus, an incident out of which has come one of his profoundest teachings.

Nicodemus, a man of position and influence, comes to Jesus by night, and says to him: "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles which thou doest, except God be with him." Notice that Nicodemus asks no questions; but Jesus sees the question in his eyes, senses the struggle back of it, and replies: "Except a man be born again, he cannot enter the kingdom of God."

"Except a man be born again" — that too is a way out. The word we use for it is conversion, a change, a facing about. But what is conversion? In psychological terms, conversion is not the negation of desire, it is the re-organization and the re-direction of desire. The converted man makes the desire for God the central, controlling desire of all his manifold desires. The converted man prays, and means it—"Thy kingdom come, Thy will be done on earth as it is in heaven." The converted man cries out, "I want God, want Him more than anything else." And wanting God and all that God stands for, he brings his other desires in right relationship to that one supreme desire. Where once there was discord, now there is harmony; where once there was chaos, now there is order; where once there was sickness, now there is health; where once there was death—a living death—now there is life.

He who would learn to manage his desires must go again and again to a Garden called Gethsemane, just outside Jerusalem. There he will find a man lost in prayer. He is not an old man—but a young man, thirty years of age. Before him looms the shadow of a Cross, death by crucifixion. But in him there is the desire for life; he does not want to die. In him too there is another desire —the desire to do the will of God, his Father. The struggle of that young man there on his knees is first and foremost the struggle of desire. What makes Gethsemane eternally contemporary, and eternally meaningful, is because it symbolizes and dramatizes the struggle of an intense humanity, captured by God. Listen to him pray: "O my Father, if it be possible, let this cup pass from me. I want to live, I want to continue my work, I may yet succeed in winning men to thee. Nevertheless—not as I will, but as thou wilt." He makes

(Continued on page 16)

Lucie Norris Whiteside

Some personalities are so vibrant, so thoroughly alive, that the quiet of Death, the stilled mind, the inert hands seem never possible to them. So it was with Lucie Mears Norris Whiteside. Those who had the privilege of seeing her work or of working with her realize with what energy she carried through every responsibility she assumed.

Outside her home, she had three outstanding devotions. The first was to her church. Her parents were the Rev. and Mrs. James F. Mears who served many pastorates in the New England Conference. As a daughter of the parsonage, she inherited a love for Methodism which intensified with the passing years. All the great enterprises of the church, every forward movement, claimed her intense interest. Always, however, she saw in the success of the local church the hope and strength of the denomination and she gave of her time and ability to its work.

The second devotion was to her work as an educator. A graduate of Wilbraham Academy and of Boston University College of Liberal Arts her didactic abilities were well trained for the teaching profession, first as high school teacher in Fostoria, Ohio, and later as a very successful principal of the High School in Saugus, Mass.

There are some qualities which a trained teacher puts into practice in all of life. So it was that thoroughness and a high standard of perfection characterized Mrs. Norris's work. (She was known by this name during the years of her public career.) They carried over into her efforts for foreign missions which was her third devotion.

In the larger circles of activity in the Woman's Foreign Missionary Society of the Methodist Episcopal Church, her best was challenged and she gave her best. As corresponding secretary of the New England branch for five years (1924-1929), she was a member of the Foreign Department of the General Executive Committee of the Woman's Foreign Missionary Society. To this group was committed the policy, program and care of the work of the entire society in the foreign field. Each branch corresponding secretary had one or more countries assigned to her for special supervision of the work there. Thus Mrs. Norris had Japan and Korea as her field. Besides giving ardent study to these countries she further sought to equip herself to administer wisely the interests of the Society in these fields, visiting them, largely at her own expense, that she might have first hand knowledge of conditions and needs. This was typical of the selfless devotion that characterized her life.

Mrs. Whiteside passed away at the home of her son, Maynard A. Norris, of Mt. Airy, Md., Dec. 6, 1947. Thus the years have taken, as they had also given, a life of service commensurate with her ability.—A.G.B.

Lutheran-Methodist Union

London (RNS) Proposals for union of The Methodist Church in Sweden with the Swedish State Lutheran Church have led to considerable discussion in religious circles, according to the Rev. Dr. Oskar Hagen, Swedish Methodist minister.

Writing in *The Methodist Recorder,* published here, Dr. Hagen declared that "a well known leader" of the Swedish State Church had urged that The Methodist Church join or unite with the State Church "for practical reasons."

The Lutheran representative, according to Dr. Hagen, stressed that the State Church "is in need of preachers" and said Methodist ministers could be of great value in a united church "because of their spiritual and intellectual ability."

Dr. Hagen asserted that the union proposal is not "official" and that a number of Methodist ministers have disagreed with it. Their attitude, he stated, is that although Methodists stress international brotherhood, they do not believe union with the Lutheran State Church would be "in harmony with the ecumenical mind" of their church.

Among those who have criticized the proposed union, Dr. Hagen said, is Methodist Bishop Theodor Arvidson, who declared that "one of the things which make unification impossible is the fact that Methodism stands for the Free Church principle."

Bishop Arvidson also pointed out that differences in doctrine, especially in regard to the sacraments, "are so great that no agreement is yet possible."

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Life's Ultimate Question

(Continued from page 15)

that prayer once; he makes it twice, he make it three times, he may have made it twent times. The unutterable agony of praye when a man is in dead earnest about findin God, and bringing his little will into subje tion to the supreme will! He rises from th experience—and goes out from the Garde to die on a Cross down at the end of Mai Street in Jerusalem; but he goes to his de tiny, a poised man, a strong man, a free ma —free exactly because he has yielded himsel and his desires, to God.

"Do thou ever teach us, O God, that a hearts are empty except thou fillest then and all desires fail except they crave aft thee."

Martyrdom of Martin Niemoeller

(Continued from page 5)

of the association being dominated entire by Communists. He felt he had to demon strate that the communists were not the on objects of Nazi persecutions, much as h disliked to bother with the time-consumin duties of this strange fraternity.

The political leadership of the associatio let the cat out of the bag when it said th Pastor Niemoeller "during his recent visit the United States did not describe the situ tion in Germany with the proper seriousne that should be expected today from any p litical or racial persecutee." In other word members will be judged not only by wh they did under Hitler,but also by what th do now! Aside from the fact that the so condition of Niemoeller's American visit w a strict injunction by the State Departme against speaking about anything outside religion, Niemoeller would certainly not ha taken directives from the concentration ca "lobby."

They also accused him of receiving tho sands of food parcels, not one of which we to a genuine "persecutee." Nothing is sa about the fact that the officially recoguiz victims of persecution—while by no mea well off — have received preferential tre ment in all matters of food, rationing, hou ing, etc.

It is well known that Niemoeller has e countered hostility in the town of Buding where he has been residing ever since l release. He and his family occupy so rooms in the ancient castle of an outstan ingly devout Christian family. Housed the huge structure are dozens of other re gees, most of whom bear ponderous titles nobility. Beggars cannot be choosers wh it comes to lodgings, but Niemoeller's neig bors have not made him popular with so of the townspeople. When Martin Lut found refuge in the Wartburg in the 1 century, the proletariat was not so self-c

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scious as in the day of this modern Martin.

At least one prominent personality resigned publicly from the Persecutee's Union when she heard that Niemoeller was not accepted. She was Martha Sevenich, a political figure in that same Christian Democratic Union against which Niemoeller was reported to be plotting with the Social Democrats! She added that she was happy to have such a man as Niemoeller representing Germany in foreign countries because she was sure he would do so from a Christian conscience.

Is he a martyr or is he a myth? He certainly is no myth, but even his closest friends hesitate to say that he is a martyr. After all, he is still alive. By definition, martyrs are men and women who not only suffer but perish for their faith. The Dahlem pastor would pose no problem if he were dead. As he isn't, there are some people who seem to feel that there is something wrong with him. Indeed, Christians find it rather uncomfortable and embarrassing to have him alive. There is an unearthly quality about Niemoeller that makes him unforgettable. You have the feeling that this is a man who has descended into hell and it would have been more appropriate for him to ascend into heaven instead of returning to earth.

Thousands of Hitler's prisoners have survived the concentration camps only to be forgotten as swiftly as the nameless dead whose bodies were thrown into huge pits and covered with lime. That is another reason why the living need a "union," but Martin Niemoeller needs no union membership. His chief difficulty is that his faith grew into an enormous rock which has become a "stone of stumbling" for many people, not least of all the non-Germans who unconsciously rebel at the idea that so important a victim of Hitler was actually a German. His Germanness is almost as revolting as the Jewishness of Jesus was to the Nazi-Christians.

The ex-sub commander now knows that he also made a mistake in offering his services to the German Navy but in 1939 he had already spent more than two years behind barbed wire and his lawyer urged the action upon him to avoid being slaughtered when the camps were liquidated. It was rumored that all political prisoners would be killed to save food for the war effort. Niemoeller finally followed the suggestion for a variety of reasons, none of which was designed to help the Nazi cause. I discussed the whole matter with him, and the American Army has a complete transcript of the garbled interview at Naples. Suffice it to say that, if you bluntly ask Niemoeller whether he really wanted to help Hitler win the war, his face grows taut and his eyes strike sparks as he almost shouts, "A thousand times No!" What he really wanted was to help gird the church for the spiritual crisis which was to come.

Now that crisis is upon the German church. The Dahlem pastor is a walking talking reminder that appeasement and compromise with religious convictions lead straight to death and disaster. He is still Germany's Jeremiah and his martyrdom consists not in the fact that he is a graduate of Dachau but that he is still alive. From a purely human and selfish point of view, that is probably his biggest mistake

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ırch Services on the S. S. Humanitas (mankind) on Dec. 14, 1947

"There is One God and this is the true symbol of our common faith," said the Rev. Lloyd B. Schear forcefully, as he pointed to the unpainted cross mounted on the refrigerator in the officers' mess of the S. S. Humanitas. The congregation of approximately 24 people was composed of Italian officers, seamen, passengers and American cattle attendants, on their way to Naples, Italy, with the first shipment of heifers since the ending of the UNRRA program.

The Heifer Project Committee of New Windsor, Maryland, had engaged this Italian Ship. Four long cow stables had been built on the main deck. One hundred and fifty-three heifers, six bulls and six calves were loaded at Baltimore on Dec. 3rd, an occasion which brought the Italian Ambassador from Washington to join in the celebration. Radio, television and newspaper men were present to cover the ceremonies for their respective groups.

Among the cattle attendants, commonly referred to as "sea-going cow boys," was the Rev. Lloyd B. Schear, member of the Central Pennsylvania Annual Conference. He is traveling independently in the interests of amity, peace and goodwill.

In the absence of other clergymen, it was proper that Mr. Schear conduct the service for the Christian congregation. Captain Aldo Barrachini invited him to do so. The captain urged his officers and men to be present. Those free from active duty joined in the service.

For an altar a white sheet was draped over the refrigerator and the small radio which was placed on it. A small wooden cross, perfectly fashioned by the ship's carpenter, was the only altar piece. There was no choir, musical instruments for singing, or beautiful stained glass windows,—but it was church.

All came dressed in their Sunday clothing, —the officers in their uniforms, the seamen and cow boys in their civilian best and the two Italian women passengers in their finery. The minister wore his clerical garb.

"This is the third Sunday in Advent," the minister continued, "and it is fitting that as Christians we worship and praise the Lord as we approach the Christmas season."

"O come, let us worship and praise the Lord.
Let us Worship Him in the Beauty of Holiness;
For the Lord is good and greatly to be praised."

The congregation rose and sang the doxology. Next was the reading of the Epistle by Burk Tassell, cow boy from VanMeter, Iowa.

Then Charles Cutting of Campbell, California, read from the Gospel of St. John, Chapter three, verses 16-21. While the congregation again arose with bowed heads, Wilmer Kline of Manasses, Virginia, foreman of the cattle attendants, led in prayer, closing with the Lord's Prayer.

The morning hymn, taken from the songbook of the American Youth Hostels, Inc., was as fitting for those at sea as for the summer campers for whom it was written.

God, who touches earth with beauty, make me lovely, too.
With Thy Spirit recreate me, make my heart anew.
Like Thy dancing waves in sunlight, make me glad and free;
Like the straightness of the pine tree, let me upright be.

The sermon, preached in English by Mr. Schear, was about ten minutes in length. His topic was "The Divine Invasion of Love." For the text the minister chose the first part of John 3:16,—"For God so loved the world that he gave His only begotten Son."

In seeking help from an officer of the ship to translate the English word, "Invasion" into Italian, Mr. Schear had difficulty in explaining the use of this word as relating to God and His projected purposes for mankind.

"The word 'invasion' or 'invasione' in Italian refers only to an army which conquers its enemy in war," he was told. With the linguistic aid of one of the women passengers, he explained that Christianity was founded on the idea of divine invasion of love personified in Jesus Christ—Gesu Cristo. The idea became clear and was accepted by the officer.

"For me the preparation of this sermon was very unique," Mr. Schear related. "In the first place, I dictated it directly to a typist. And secondly, she translated it mentally into Italian before writing it in that language. This is the first sermon of mine to be translated into another language, and it was done as I dictated it."

After Mr. Schear preached in English, Captain Barrachini, master of the vessel, read the sermon in Italian.

"It was unusual to have a sermon of mine preached twice to the same congregation at the same service," the minister said. It reminded him, he related, of the United Nations Assembly where all addresses are translated and successively read in several different languages.

The closing hymn was Franz Gruber's Christmas carol, "Silent Night, Holy Night."

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Mr. Schear pronounced the apostolic bene tion in both English and Italian. For th accustomed to the Latinized service, perh this was the most meaningful portion of worship, even if spoken in Italian.

At the outbreak of the recent war in 1 Mr. Schear occupied the pulpit of the Am ican Church in Paris for several Sunday

"At that time of course I spoke in Engl since it was an American congregation," said. "In Paris we were foreigners cond ing our worship in our own tongue anc our own church. On the S. S. Humanitas were foreigners, conducting our worship, only in our behalf, but for our hosts, an course in their language as well as c It was indeed a rare pleasure and a p lege."

Mr. Schear said he thought it would step forward toward brotherhood if m examples of public worship among div Christian groups could be cited. Perhap is for the people, rather than those in hi ecclesiastical authority, he said, to mov this direction of unity and fellowship.

Mott Criticizes Fund Raisi

Lawrence, Kan. (RNS) Dr. John R. veteran American church leader, expr criticism here of the leading Protestan nominations in this country for failin raise as much money for present recons tion and relief needs as some of then tained after World War I for church c sion purposes.

In a speech before the North Ame Student Conference on Christian Fro Dr Mott, former general secretary of th ganization, asserted that while greater of money are available today, a smaller portion is being directed into religious nels.

He said large Protestant denomin were being "put to shame by some c smaller bodies in the amounts of m being raised for the purpose of Chr enterprise and world reconstruction." A the smaller bodies he cited the Quake the Church of the Brethren.

"We Methodists," Dr. Mott continue cently set out to raise a $25,000,000 reconstruction fund. We are justly pro having topped that with a total of $2 000. But after the first world war and to the merger of the three great br of Methodism, the Northern Met Church alone raised more than $50,0 in its centenary campaign to be use church extension purposes."

Dr. Mott said that Christianity is no fronting "the greatest array of unsolve lems any generation in history ha faced."

"In this very challenge," he said, "t hope, because as Martin Luther onc before every great opportunity God me some special trial."

In Our Image

Herbert F. Aldrich

It is clear that this terrestrial ball really has no significance apart from man. What went on in this earth before man appeared is important only as it leads toward the one final creation. In other words, it seems to have been ordained that man should be the determinate factor in relation to the land. Scientists differ widely as to the time when life first appeared on this earth, or how many eons elapsed while this terrestrial ball was in preparation for the reception of life. We are concerned with man as he is. The very nature of man proclaims the attributes, the qualities, and the scope of his complex and intricate being. He is indeed wonderfully and fearfully made. As we contemplate him in the light of who he is and what he does we can begin to understand the significant words attributed to the Creator, "Let us make man in our own image."

Sometimes, yes, much too frequently, our thought follows an avenue leading into a dead-end street. That is, we think of the earth as being the ultimate good of all creation, it being created to be the chief end of all human effort and achievement. Such a mode of thinking has led us into some tragic consequences. For instance, the development of certain acres of ground, by such means as may have been discovered, in order that some accumulation of material resource may be obtained, has been considered more important than the making of a home where love and respect abide. The exploiting of great natural resources has been often considered far more important than human welfare and decent relationships. The breeding and perfection of cattle are far more desired by some people than the careful breeding and development our planetary system?

However, in the end, this earth will have significance only in relation to the development of the "image" in the human being. Suppose man, being given the capacity and power to think God's thoughts after Him, makes the ultimate choice to use his discoveries for his own selfish and greedy ends. Will it be too much to postulate the idea that all the teeming and fruit-bearing land and its resources might become some cold and dead ball like that of other spheres within our planetary system?

In the economy of the Creator it would appear, from all the evidence, that when the firmament appeared, order began to emerge out of the primeval chaos. The pattern began to be shaped for a specific occasion—when, after whatever stages of evolution and organization, the Creator was ready to say, "Let us make man in our own image." And when man was made he found a world in which to live and grow and achieve. It was a world adapted to the very nature imposed upon him by his Creator. So man was not made for the world, but the world was made for man.

Be it noted here that man has come along not for the purpose of becoming a slave to earth, but to make the earth an instrument of his nature. Let me illustrate. The world sits upon a vast volcano of fear, which may erupt at any moment to spread fire and ruin abroad in the world. What will man do with the atomic energy now at his command? Will the spirit of man take the low road, and move to his own destruction, or will that "image" of his Creator within him be fostered and cultivated until the best in his nature grows strong, so that the "image" will take on moral tone and quality? Will man take the high road, so that the earthly shall not take possession of his spirit, but that his spirit shall bring into subjection that which is earthly?

It is in this latter way that he can come to know how earth and spirit, working hand in hand, can combine to bring him to his destiny, and vindicate his high origin and nature. In my opinion the Creator planned a habitation for man entirely adequate for his sojourn, and placed in the good earth the essential elements out of which he might make a good life. Man never had anything to do with the establishment of the essential elements. As man has merged out of the darkness of mind and spirit into light, thinking God's thoughts after Him in increasing degree, there has been revealed a master mind and power before which the thoughtful man bows in profound awe.

It is entirely apparent that it was the design of the Creator to veil the great body of knowledge available to many from an easy access, in order that man should be challenged by the mysteries of the earth. For instance, that great wizard in the development of plant life, Luther Burbank, was given an unusual talent and capacity to think God's thoughts in the particular field into improved products to bless mankind.

This capacity for research and this thirst for discovery, whether in the field of chemistry, physics, anatomy, astronomy, philosophy, or religion, proclaims a spirit in man transcendent over the material elements at his command. And in that transcendence of spirit is the essence of "the Image." Man is the creation of God designed to possess the earth.

OBSERVE

RACE RELATIONS DAY

February 8, 1948

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The Christian Answer

The Rev. Dr. Palfrey Perkins, minister of King's Chapel, will be the speaker each Sunday for a period of 13 weeks beginning Jan. 4th, over Boston Station WCOP from 12 noon to 12:30 p. m. on "The Christian Answer" program. which is sponsored by the Massachusetts Council of Churches.

The announcement was made by the Rev. David R. Hunter, executive secretary of the department of Christian education of the Episcopal diocese, and chairman of the council radio committee.

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Allied Youth

Mrs. Harld H. Burton, wife of the Supreme Court Justice; Robert A. Millikan, top-flight scientist and Nobel Prize winner; Branch Rickey, owner of the Brooklyn Dodgers; and Senator Arthur Capper are among the prominent Americans serving on Allied Youth's new National Sponsoring Committee, according to an announcement by Executive Secretary W. Roy Breg.

"Others on this committee include superintendents of some of the nation's largest school systems, university presidents and other prominent educators; distinguished doctors, scientists, and clergymen; presidents of national associations; and top-ranking businessmen and financiers," said Mr. Breg. "A more representative group of American leaders would be hard to find.

"These citizens have contributed notably to the progress and stability of American life. Together with the Board of Trustees, they will continue to give the kind of guidance and counsel that has made Allied Youth known and respected everywhere."

Allied Youth is an educational organization devoted to the encouragement of wholesome living among young people, with special emphasis on scientific alcohol education in high schools and a vigorous program of alcohol-free social and recreational activities. Non-sectarian and non-political, Allied Youth does not seek legal restrictions. Its work is chiefly that of organizing and servicing Allied Youth posts in American high schools and of publishing alcohol education materials.

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Indicting A Whole People

(Continued from page 9)

Driving," but "Negro Arrested After Accident."

Here are typical headlines in homicide stories in which the suspects were white:

May 10, "Youth Guilty of Killing Brother."

May 10, "Great Grandmother Indicted for Murder."

May 15, "Soldier Admits Strangle Killing."

May 15, "Holdup Man Slays Victim."

May 19, "Youth Admits Slaying."

May 30, "Father Kills Three."

Just people again, you see, not members of any particular race.

Now note the following in which the suspects were colored. Observe again how race dominates the picture:

May 3, "Negroes Face Trial on Murder Count."

May 16. "Wife Hires Negro to Slay Husband."

May 16, "Negro Sentenced for Killing Wife."

May 20, "Ten Years Given in Negro Slaying."

May 21, "Negro Bound Over on Murder Charge."

May 21, "Negro Questioned in Atlanta Killing."

SOCIAL DYNAMITE

The greatest injustice, however, is in the handling of stories of criminal assault. Because of the heinousness of this crime the public is peculiarly sensitive to it and easily aroused to resentment and even violence. Such charges, (not infrequently erroneous), have provoked many lynchings and more than one race riot. There is need, therefore, that such stories be handled with great care.

During May the paper carried sixteen stories of criminal assult involving white men. In these stories the headlines identify the attackers or suspects only as "man," "soldier," "would-be-attacker," "youthful slayer," and the like—never once as belo ing to this race or that.

Note again the contrast. During the mo the paper carried four similar charges agai Negroes (of which one was repudiated n day and two more were later dropped lack of evidence). Here are the headli conspicuously advertising each case as a ra offense:

May 16, "Girl Assaulted; Gun-Wielding groes Escape."

May 25, "Expectant Mother Attacked by gro."

May 26, "Negro Surrenders After Esc from Mob." (The Jackson, North Caro Case).

May 26, "Mob Feared, Negro Whisked State Prison." (This was South Carolina

And here is another significant contras the same connection:

The horrifying story of the 16th spread on the front page, under double umn, double-deck headlines. Nobody co miss it. On the other hand, its repudia next day as "just a hoax" was inconspicuo reported on an inside page, under a sn type, single-column head, where it is rea ably certain that comparatively few saw

Probably fewer still ever learned that courts later dropped all charges against two Carolina Negroes featured in the h lines of the 26th, leaving only one of four accusations still standing up. With doubt the original headlines closed all t cases for most readers, leaving the N branded as a menace and all Negroes u suspicion.

Recognizing the danger pointed out ab a number of the nation's greatest daily pa have recently discontinued use of racial in reporting crime. They see no gain, b great deal of loss, in continuing the in ment of a whole people.

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Life, Society and Morals in New Zealand

(Continued from page 8)

appeal to the British Courts, and also status as a British subject. Thus, when New Zealand became a self-governing state, the Maori was given his place in the legislature, a trust which he has accepted and honored to the full. Some of the Maori statesmen have become distinguished and have been awarded the highest national honors.

It was to be expected that advanced social experiments would characterize such a community. Many years ago universal suffrage came into force. There were also universal education, old age pensions, public health measures, progressively advancing labor and industrial legislation, together with a framework for dealing with industrial disputes and adjusting the rights of both employers and employees. But what has brought the social life of the country into the eye of the world in more recent years is the adoption of a very comprehensive Social Security scheme. Whatever criticisms may be levelled at the Labor Government in connection with its political leanings toward socialism, nothing but praise is due to it for this humanitarian measure. It provides for the payment, to be made on full scale in 1978, of universal superannuation. By the abolition of any means test, this removes the stigma altogether from state assistance to the aged. Meanwhile, former old age pensions are to be continued as age benefits for those who need assistance. Other benefits under the scheme may be listed: family benefits for the parents of all children under 16 years of age, miners' benefits for those incapacitated by dangerous pursuits, unemployment allowances, emergency benefits for those entitled to consideration but not qualifying under other classes, a health scheme with free medical, hospital, and pharmaceutical benefits, maternity allowances, free X-ray diagnosis, and free massage. Free dental treatment is now being planned. The underlying philosophy is that of exorcising the spectres of fear and want and of giving to the people a sense of settled security. These are worthy aims and nothing is to be said against them.

It is not the duty of the state at any time to provide for the religious and spiritual needs of a country. The freedom of religion and spiritual life from state interference was secured after a long and bitter fight, and it would be retrograde to suggest reverting to that order of things, but the Christian church needs to be certain that she is not neglecting her real task by supposing that social security can ever mean spiritual and moral security. The experience in New Zealand, where these things have been tried out so thoroughly, goes to show that caring for man's material welfare does not provide for his ethical needs, which may be all the greater in a land of superabundant comfort.

In 1945, the Christian Order Conference of the National Council of Churches adopted the report of a commission which had studied Christian order and the evangel for two years. This deplored the growing secularity of the community, with resulting love of comfort and lowering of moral tone, together with a lack of absolute standards in justice, conduct, and human relationships. The government itself has been alarmed concerning some of the ethical trends. In 1938 it set up a Royal Commission on Abortion, and because the position had not improved this was followed last year by a conference between a select parliamentary committee and a group of Wellington business men to discuss "Problems of Criminal Abortion." In 1945 a Royal Commission on the Liquor Traffic made extensive investigations but was unable to furnish a satisfactory proposal for solving the problem of the greatly increased drinking. In the present year a Royal Commission on Gambling has been sitting, faced with the appalling increase in betting both legal and illicit. There has been an increase in the divorce and illegitimacy rate, in juvenile delinquency, and in other forms of lawlessness. These things are but evidences of a general slackening in spiritual keenness to be sensed throughout the whole country.

Let no one criticise the government for this, but rather let us draw the perfectly true inference that it only indicates that man's deeper needs cannot be satisfied by material prosperity. This is an old moral going back to the days of Moses and the patriarchs and finding its greatest emphasis in the attitudes of our Lord Himself, that man must be taught to lift his eyes to the things of God and not to hanker for the flesh-pots of Egypt

There is that great scene in the wilderness. Our Lord, facing the searching challenge of His life work, goes without food for forty days and forty nights. We read then, that "He was afterward an hungered." That is to say, he was made mad with the craving for food. Then there came the tempting whisper, only speak the word: you are Son of God; then use your authority and tell these stones to turn into loaves and furnish food for your own stomach and for the aching hunger of the world. But this was met by the clear voice of the real Son of God: it is written, man shall not live by bread alone but by every word which proceedeth out of the mouth of God. Let the Church remember this, and not misplace her fundamental emphasis upon life's material goods, to her own hurt and to the spiritual impoverishment of the world.

Amnesty Group Criticizes

New York (RNS) President Truman's action in pardoning 1,523 of the 15,805 persons convicted during the war of violating the Selective Service Act was criticized here by the Committee for Amnesty.

In a statement issued by the Rev. A. J. Muste, chairman, the committee declared the pardons granted "to only ten per cent" of the violators of the Selective Service Act and "only 20 per cent" of the conscientious objectors and Jehovah's Witnesses was "in no sense an amnesty."

Most of the 1,523 pardoned, it was said in Washington, were religious conscientious objectors. Others were Japanese Nisei, draft evaders who subsequently served honorably in the armed forces and others who proved their evasion was due to ignorance.

Pardons were refused to those who had been convicted of heinous crimes and those who the President's Amnesty Board believed refused to serve their country on intellectual, political or sociological grounds. Board members were Owen J. Roberts, former Supreme Court justice; James F. O'Neil, national commander of the American Legion; and Willis Smith, a Raleigh, N. C., attorney who is chairman of the board of trustees of Duke University.

"In addition to excluding men classified by the President's Amnesty board as wilful violators," the Committee for Amnesty declared, "Mr. Truman's action excludes those who are conceded to be sincere objectors but who are not religious in the narrow sense of the word, and many objectors who during the war protested injustices in the Civilian Public Service camps and prisons."

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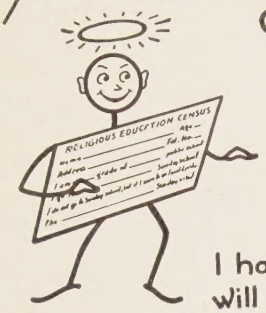

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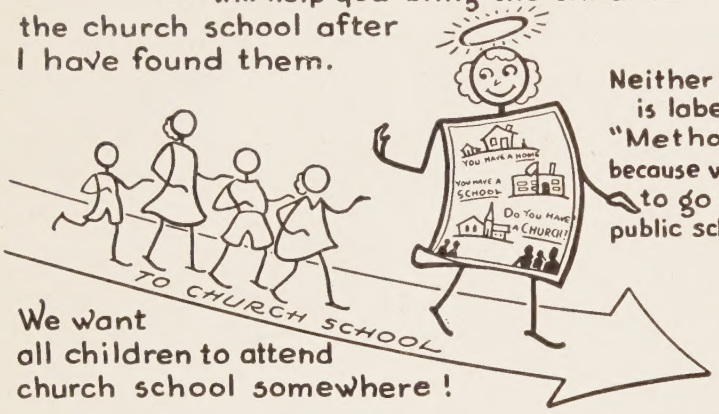

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Not "Home and Foreign"

LAWRENCE, Kan. (RNS) A wider concept of the Protestant mission field was urged by speakers at opening sessions of the North American Student Conference on Christian Frontiers here.

Walter Judd, Congressman from Minnesota, asserted that "the time has come for the world to cease thinking in terms of 'foreign' and 'home' missions."

"We must begin thinking in terms of 'all-missions,'" he said. "The United States must be strong, sound and solvent, and to have this we must be safe in other countries as well as our own. The solution to our problems offered through Christianity is the same both at home and in foreign countries. Geography is not important."

Phillip E. Williams, national chairman of the Conference, declared that "Christianity is no stronger than its mission spirit," adding that missions "may be anywhere, in whatever vocation we follow or whatever frontier of human need we face at home or abroad."

Dr. J. W. Marshall, president of Wayland College, Plainview, Tex., called on church organizations to make "a coordinated effort to prepare and place consecrated Christian youth in government agencies and private enterprises around the world."

In his speech, Congressman Judd declared "it is not the job of religion to run business and politics, but to produce the individuals, motivated by Christian principles, who will furnish the right leadership in business and government."

"Events around the world," he continued, "await decisions in Washington; many believe the greatest of all problems is in Greece, Russia or China, but the crucial moment is here at home."

He expressed the belief that we are faced with two worlds and cannot go on in this pattern. "We must become one world by conquest or agreement. Since we do not want conquest, it must be agreement."

Dr. Marshall said he did not believe the world could be saved by missionaries alone, but added: "Nevertheless, no Christian student has a right to determine his life's work until he has given serious consideration to the missionary task abroad, since the needs are so great and the workers so few."

The five-day conference was sponsored by the Student Volunteer Movement, the United Student Christian Council, the Student Christian Movement of Canada, the Foreign Missions Conference of North America and the Home Missions Council of North America.

Supreme Court Questions

(Continued from page 3)

the light of the dictum in the Everson case. Black asked if Illinois could constitutionally contribute five million dollars to all religious faiths equally. Jackson asked: Do you mean to say that the First Amendment permits Congress or a state to establish all religions so long as it does not prefer one religion? Reed asked whether it would be constitutional for the school to receive a child into a particular religious faith and whether that is not exactly what religious instruction leads to. Frankfurter asked: Should the public school system, which is the most pervasive instrument of democracy, be allowed to introduce divisiveness of religious differences? Do not the briefs amici in this case show that this kind of thing brings religious conflict into the public school system?

"Jackson inquired whether the state has the right to commandeer the time of the pupils under the compulsory school attendance law and then rebate part of it if they studied religion. He asked: Suppose a child does not want to go to a religious class, and leaves the public school building, would not a truant officer bring him back? Upon receiving a negative reply from the respondent's attorney, he then asked: If all the children could choose to go home or to go to the classes, would it not serve your purpose as well if the classes were held after school hours?

"The justices wanted particularly to learn whether the plan was open to participation by all denominations. Reed asked whether other faiths were represented—Buddhists, Confucians, etc. Vinson asked whether there was anything in the record to show that if a Buddhist student had applied, a teacher would have been provided for him. Frankfurter and Vinson asked whether Protestant groups, other than those represented in the council, participated in the program.

"Reed asked whether all faiths could come into the council. Vinson asked whether there was a Lutheran instructor and Frankfurter inquired whether it was not a fact that Lutherans came before the council and asked

participate and that nothing was ever done about it. Rutledge inquired: Suppose the Protestant group does not want to cooperate with the council but nevertheless wants to conduct a class, can it do so? He remarked that he assumed that the school would not allow the teaching of atheism. Vinson commented that it was not fair to assume that the groups who were not in the council did not come in because they did not want to.

"Frankfurter asked: May not this court judicially notice from the briefs filed by the religious groups in this case that some religious groups are opposed to this system and refrained from participating as a matter of religious principle? Respondent's attorney answered that during the whole period the system was in operation in Champaign, no protest was received from anybody except McCollum. Frankfurter said that was no proof of anything, because of the emotional and religious pressures which could be exerted in a community to prevent protest."

Alfred North Whitehead

Dr. Alfred North Whitehead, world-renowned philosopher and mathematician, passed away on December 30th in Cambridge, Mass. Coming to the United States in 1924, after retiring from a faculty position at the University of London and the deanship of the Faculty of Science there, Dr. Whitehead joined the staff of Harvard University, as professor of philosophy. His contributions in the field of philosophy have been supplemented by outstanding work in three other areas of learning: mathematics, logic, and metaphysics. Books written by him include "An Enquiry Concerning the Principles of Natural Knowledge," "The Concept of Nature," and "The Principle of Relativity." Dr. Whitehead took his B.A., M.A., and D.Sc. degrees at Trinity College in England. He received numerous honorary degrees from universities in both England and the United States. His work was recognized by the British crown in 1945 when he received the coveted Order of Merit which can be held by only 24 persons at any one time. Dr. Whitehead was one of the founding members of Harvard's Society of Fellows, and continued active as a senior fellow after his retirement in 1936. He was in his 86th year at the time of his death, and had just recently celebrated his 57th wedding anniversary with his wife, Evelyn. The memorial service was held on January 6th at Memorial Church in the Harvard Yard in Cambridge.

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On a Wide Circuit

W. W. Reid

Is This Stewardship?

I have been laboring with definitions of "stewardship;" and my thoughts have been running something like this:

It is not so many years ago that when someone spoke of stewardship you soon found him propounding the use of the tithe—it was scriptural, it was decreed by God, it was God's share, it was begun many centuries ago, it had given blessing and satisfaction to many people.

But the giving of one-tenth of our money —and this alone—is now recognized as too narrow a concept of stewardship.

The Discipline of The Methodist Church makes elaborate plans "for the cultivation and promotion of Christian stewardship," but it does not define the term. It does recognize certain "principles as central to Christianity," one of them being that we are all stewards of life, time, talents, possessions, and spiritual resources;" and it adds, "Stewardship in its full New Testament meaning involves responsibility to man and provides the key for the solution of the social, racial, industrial, and economic problems of the modern world." But the paragraphs that follow this relate to money.

The Methodist statement is not a definition; and it is almost as broad and as vague as the Lutheran statement, "Christian stewardship is the practice of the Christian religion." Of course we have disagreed for centuries on how to practice the Christian religion—and even what that religion really is!

The Southern Baptists are a bit more specific. They say: "Bible stewardship means at least three things: (1) the acknowledgment of God's ownership of all things; (2) the acceptance of what we are and have as a trust from God; and (3) the administration of the same according to the will of God for the good of mankind." Here again we run into difficulties partly theological, and certainly requiring clarification: what is "the will of God" about the things we say we hold in trust—are we agreed upon that?

I like better the use of "practice" and the more exact statement of what we shall give, in this definition by the United Stewardship Council: "Christian stewardship is the practice of systematic and proportionate giving of time, abilities, and material possessions, based on the conviction that these are a trust from God, to be used in his service for the benefit of mankind."

And yet, as our ideas of stewardship expand and clarify, this definition, too, needs modification, because:

It grows more and more upon me that the idea back of stewardship is a *philosophy and way of living* in relation to everything about us— and if you "have it," it permeates every act, and thought, and attitude, not just your money.

I am sure it is something to *practice,* not something about which to have only intellectual conviction.

So I venture this definition of stewardship and invite you to improve upon it:

Christian stewardship is a way of living, based upon recognition that God has created and owns all things in the universe, including human life and personality, time, and natural resources; that an individual man has but temporary use of some of them; and that during that period of use a man must seek to expand and conserve them for the highest good of all God's creation, present and future.

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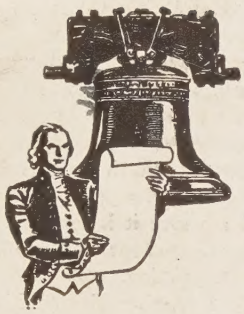

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